THE EARTHS ENCREASE.

OR,

A COMMVNION CVP:

PRESENTED to the Kings most Excellent Maiesty for a NEW-YEERES GIFT.

By the Reuerend Father in God, the *Bishop of* LANDAFF.
[Theophilus Field]

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Dread Soueraigne:

IN *this generall time of giuing and receiuing, I bethought my ſelfe of ſome fit Preſent to giue your Maieſty, though without hope of receiuing; the leſſe ſubiect am I, to being deceiued: The exility of my place excuſeth*

Qui cogitat de recipiendo.

Seneca de Benef.

me from giuing as others giue; and my not giuing, excludes from receiuing a peece of Plate, as others of my place giue, and receiue: I heartily wiſh that I were one of them, and (herein I ſhal eaſily be beleeued;) with equall zeale I deſire your Maieſties gracious acceptance hereof, and 'tis all I will beg at this time, or hope to receiue, your Maieſties beleefe

beleefe in this. Many old Sermons I had lying by me preached at Court, (more then any Chaplaine, time for time) none of them would ſerue to make a New-yeares Gift of. This is one neuer preached, which I am bold to ſend (after ſix yeeres ſilence lying fallow) and not comming vp to Bethel, becauſe not called thither) as a laſting ac-

knowledgement of what I haue receiued, what I owe. As Peter *ſaid, Siluer and gold haue I none, ſuch as I haue, I giue, or rather Render: And to whom more fitly ſhould I dedicate* The Earths encreaſe; *then to the King of Peace and plenty? to whom a Sermon, then to a Prince, ſo great a louer of Sermons, preferrer of Preachers; ſo able*

ble to iudge of both?

By this your Maie-ſtie ſhall be a great gay-ner, quia nihil inde deducitur, *your Maieſtie receiues without giuing: I no looſer; if it gaine your Maieſties iudicious approbation of it ſelfe, & the Author, who dayly praies for the long continuance of your Maieſties happy raign ouer vs; vnder which, we haue ſo long enioyed*

peace, plenty, and the Gospel, and so humbly rests

Your Maiesties most *faithfull subiect and seruant,*

Theophilus Landavensis.

Regi Iacobo.

TErræ *strena* tuâ cum Maiestate *Iacobe*,
Magnæ Britanniæ Imperator conuenit:
Quonam alio *tantus* Princeps sis munere dignus?
Qui Sceptra mundi habes, manu in *Pacificâ*.

To the Christian Reader.

CHristian Reader: The great care of this worthy Lord and Reuerend Father in the tillage of Gods ground, Christs Church: *Non cupiditate dominandi, sed officio cõsulendi*, rather by the rule of preaching, then the loue of ruling: *non principandi superbia, sed prouidendi misericordia*; not by a proud commanding, but by a carefull prouiding wholesome food for the whole family, challenges the Apostles Crowne of double honour.

Augusti. de ciuit. Dei.

The first crowne that euer was

was giuen at *Rome* (as *Plin.* reports in his 18 booke, and 2. *cap.*) was *Spicea Corona*, a crowne of corne for the Prieſt of husbandry. And *Cato* (in his Preface to his booke *de re reſtica*) ſaith, that the manner to commend a man in old time (*cum Imperatorum manibus colebantur agri*; when Emperors were plowmen) was, to call him *Bonum agricolam*, a good husbandman; *Et qui ita laudabatur, ſatis laudari exiſtimabatur*, what a θεο-αγαπατο-γνωρος this Reuerend Father hath approued himſelfe to bee according to the Apoſtles commend, and Chriſts command, this little *Field* ſo well tilled to bring forth ſuch good increaſe, wil beſt demonſtrate; of which I dare ſay nothing, though I could ſay much,

much, but point thee to looke ouer, ſee and iudge; hoping it will be as profitable to thee, as it was acceptable to the King; and the *King of Kings* at the end of the harueſt bring thee to the hauen of happineſſe: ſo beſeeching thee to pardon or correct what my many and manifold occaſions cauſed mee to ouer-ſee at the Preſſe, otherwiſe then the worth of the matter, and his Lordſhips ſpeciall care and command did require, and I ſhall reſt

As his Lordſhips deuoted,

ſo thine to be commanded,

in all Chriſtian offices,

Ανωνυμος.

THE PRINTER to the Reader.

This Letter following I haue taken leaue to insert, for your benefit and mine owne.

GOod Mr Fl. *I haue read your Booke, and learned by it, and ſhall doe, as oft as I reade it. The Author you tell mee is a Biſhop, and by the Epiſtle I vnderſtand it, meant to the King in ſtead of a piece of Plate, which other Biſhops both giue and receiue; or a New-*

a New-yeares Gift. A cuſtome (you tell me) of a long time diſ-vſed by his Predeceſſors. Wherein perchance ſome conſideration was had by thoſe, who at firſt begg'd away the lands from his Biſhopricke; namely, after they had deſtroyed the Myne, to excuſe the Biſhop from giuing the Plate. But what though his Church bee too poore to giue a Cup, is it therefore too poore to receiue one?

The cuſtome and reaſon of giuing of Cups, are doubtleſſe very ancient: For the good old Chriſtians, when they drunke to their abſent friends, made a ſhort prayer withall for their healths; To put them therefore in minde of praying for them, would men ſometimes ſend a Cup: which part of the faſhion continues ſtill with vs. And herein may his

Maieſtie

Maieſtie obſerue a Scholaſticall Decorum, kept with thoſe New-yeares Gifts of the other Biſhops alſo. For this very Sermon (to thoſe that taſte it with an appetite,) will proue to bee poculum ſalutis, & ſalutare ſuum, *their ſauing health, and a right Cup of Bleſsing. For very well may it bee compared to a Communion Cup; becauſe the Sacrament is deliuered in it. I reade of Communion cups made of ſeueral ſubſtances in the Primitiue Church,* Plat. in Zepher. *They were firſt of* wood, *which was giuen ouer, for that it drank vp the Wine: Then of* Glaſſe, *quickly found vnfit for the brittleneſſe: After that, of* Tinn, Pewter, Copper, *&c. All which proued offenſiue, by by reaſon of the minerall qualities of the metall, which left an ill relliſh in the Sacrament. And here*

here is a Chalice of Paper. Tertullian *tels that the cuſtom of his time was, to engraue vpon the Communion Cups,* The Picture of Chriſt like a Shepheard with the loſt ſheepe vpon his ſhoulders : *which is the very Character of this Booke; where is depainted out, The* Birth *and comming of that* good Shepheard *into the world*, to ſeeke and to ſaue that which was loſt. *Conſidering therefore the matter of this Booke, and the occaſion of preſenting it, one of the Titles may (not vnfitly) be* A Communion Cup.

L. de Pudic. c. 7. & c. 10.

The commendations due to the Worke I muſt not giue, leſt I ſhould ſeeme by it, to inſinuate my ſelfe into the Authors knowledge. But my well-wiſhes I will adde; That it may take ſo well with his Maieſtie, and make him

ſo

so gracious; as by the next New-yeares tyde to inable the Author to present him with a Cup indeed, reall and massie.

Yours *W.*

THE EARTHS ENCREASE.

PSAL. 67. 6.

Then ſhall the earth bring forth her encreaſe.

THere was a time, when, as *Heſiode* ſaith, καίρον δ' ἔφερε ζείδωρος ἄρουρα Αὐτόματοι πολλόν τε καὶ ἄφθονον, which *Virgil* tranſlates, *Ante Iouem nulli ſubigebant arva* 'Εργ. καὶ ἡμ.

arva coloni.

——ipſaq́ tellus
Omnia liberius nullo poſcente ferebat.

Both the Poets (as *Clemens Alexandr. Strom.* 2. affirmes) borrowing their inuention from *Moſes*, *Gen.* 2. *v.* 5, 6, 8. There was not a man to till the ground, but a miſt went vp from the earth, and watered all the earth, ſo that the earth with a little dreſſing and keeping on mans part, (God himſelfe making to grow out of the ground euery tree pleaſant to ſight, and good for meat) of it own accord, as it were, brought forth fruit, whereof *Adam*, (πρωτοπλάστος, as Wiſdome in her booke cals him; γηγενης, *Terrigena*, born of the earth, as *Triſmegiſtus* with ſome ancient Poets ſtyle him, and his owne name

name in the Hebrew tongue implies) and his ribbe *Eue* might without labour freely eate, *Gen.* 2. 16. ἔσθλα δὲ πάντα —τοῖσιν ἔην. That was the golden age, *Saturnes* Kingdome. But *terræ filius* became *prævaricator*, the Serpent preuaricated with *Eue*, *Eue* with *Adam*, *Adam* with God, God curſed the earth for his ſake: the earth is growne barren and fruitleſſe; or if fruitfull, fertile in nothing but thornes and thiſtles. *Gen.* 3. 18. *In ſorrow ſhalt thou eate, Thornes and Thiſtles ſhall it bring forth to thee.* πλείη γαῖα κακῶν. The earth is become full of ill. The Poet *Virgil* borrowing of the Sibyls, ſpeaking of Chriſt, and miſ-applying it to *Pollioes* ſons birth; prophecies at randome, of a return of that golden age.

Iam redit & virgo, redeunt Saturnia regna,
Iam noua progenies cœlo dimittitur alto:

And of mans recouery of his ſtate of Innocency,

Te duce, ſi qua manent ſceleris veſtigia noſtri,
Irrita perpetuâ ſolvent formidine terras.

And then laſtly, of the earths reſtoring to her wonted fruitfulneſſe.

Molli paulatim flaveſcet campus ariſta,
Incultiſq; rubens pendebit ſentibus uva.
Et duræ quercus ſudabunt roſcida mella.

Virgil doth but prognoſticate thereof, as your Almanacke-makers of faire weather or a cheape yeare. But *Dauid* in this Pſalme, and eſpecially in this

this my Text(which is a briefe and abſtract of the whole Pſalme) doth plainly and diſtinctly prophecie of the comming of Chriſt in the fleſh; of the reſtoring of the earth to her wonted fruitfulneſſe; of mans recouery of his ſtate of innocency; of a returne of that golden age by his comming: But firſt God muſt cauſe it to raine vpon the earth. *God bee mercifull vnto vs, and bleſſe vs,* There is the firſt & the former raine; he muſt make the Sunne to ſhine vpon the earth; and cauſe his face to ſhine amongſt vs: there is the influence of the heauens, the fauour and good pleaſure of God, foreſhewed in the ſhine of his countenance; which is his Sonne, whom the Cabaliſts call *panim panim, faciem facierum*, his beloued

Son in whom hee is well pleaſed; his liuely Image, in whom we (who were his coyne, and bare his ſtampe) may recouer Gods defaced Image in vs: he muſt firſt ſeparate the light frō darkeneſſe, that we may know *his way vpon earth, and his ſauing health among all nations*; There is the ſecond and the latter raine, his foreſhewing vnto man out of his mercy and fauour, the foreknowledge of his way, *quò eundum, & quà*, his way which leadeth to himſelfe, that is, Chriſt (as Saint *Auſtin* expounds it, *repetendo oſtendit quid dixerit*, by repeating it againe, hee more clearly ſhewes what he ſaid) aske you ſaith he, *in qua terra?* in what nations? tis anſwered *in omnibus gentibus*, in all nations; *quam viam?* what way? *ſalutare*

Quò itur Deus, quâ itur homo, eſt via & vita. The way in our life, and life when our way is ended.

tare tuum, the ſauing way; *thy ſauing health*, ſaith the Pſalmiſt, thats on Gods part; *Quid faciat lætas ſegetes*; his mercy, his bleſſing, his fauourable countenance, the ſhewing of his countenance in the glaſſe of prophecie. All theſe, foure parts of Gods goodneſſe, *Dauid* commemorates (δεκτικῶς) in way of petition. Now, for mans part *thankefulneſſe* which hee ſets downe προτρεπτικῶς in way of exhortation, there is one word *confiteantur*, repeated foure times before my Text; twice in the third, and twice in the fift verſe: and it is tranſlated, *let them prayſe*; and thoſe two, *lætentur & exultent*, *let them bee glad and reioyce*, which depend vpon the third and fourth *confiteantur*, and haue reference to Gods

iudging the people righteouſly and gouerning the nations vpon earth.

The firſt *confiteantur* reſpects Gods mercy, which is ſhewed in forgiuing our ſinnes; *theſe*, to bee confeſſed: *that*, a plowing the furrowes of our hearts with contrition; to bee acknowledged.

The ſecond, Gods bleſſings; in giuing temporall benefits common to good and euill, which are to bee thankfully receiued, duely conſidered, not ſleightly paſſed ouer, as matters of courſe.

The third, Gods fauourable countenance; whereby the day-ſtarre ſprings from on high, in the hearts of his elect, viſiting, and enlightning them with true knowledge, and ſauing grace.

The fourth *confiteantur*, reſpects

ſpects the fulfilling of prophecies, the performance of promiſes; by belecuing the one, building vpon the other, praiſing God for both: whereby knowledge is increaſed, grace confirmed, faith in hope of loue to the promiſed Meſſias eſtabliſhed: *Who ſhall iudge the folke righteouſly*: That is, reiect the Iewes: *Gouerne the Nations*; that is, receiue the Gentiles into his kingdome of grace, and direct them into the kingdome of glory. Let them therefore of the former, who ſtand; of the latter, who are are or ſhall be called, ioyne together in one confeſsion of thoſe foure in one; gladded inwardly, reioycing outwardly, ſing to the Lord a new ſong, a ſong of thankſgiuing; *Via noua, viator nouus, canticum nouum*, The way

way is new, the paſſenger is to be a new man, and he to ſing a new ſong. When they are thus diſpoſed, thus prepared,

Iam redit & virgo, redeunt Saturnia regna.

Then the earth ſhall bring forth her encreaſe.

Iam noua progenies cœlo dimittitur alto.

Behold a Virgin ſhall conceiue and bring forth a Sonne.

Then ſhall the earth bring forth her encreaſe.

DIuers expoſitions of this parcell of Scripture there be beſides the literall.

The literall is plaine, that if wee be thankfull, when God is mercifull; praiſe him, when he hath deliuered vs; *Then ſhal the earth bring forth her encreaſe; and God, euen our own God ſhall*

giue

giue vs his bleſsing. Finis vnius beneficij, erit gradus futuri. One bleſsing ſhall bring on another.

In the myſticall ſenſe, it is a prophecie of the comming of Chriſt, for whoſe comming *Dauid* prayes in the firſt verſe of this Pſalm, and in the ſecond where hee cals him Gods *face*, and Gods *way*, and Gods *ſauing health*. The ſame is here in my Text, that fruit which the earth ſhall bring forth.

Terra dabit fructum; *A woman ſhall compaſſe a man.*

Terra, *The earth*, that is, the Virgin *Mary*, *Dabit fructum ſuum*, *ſhall bring forth her encreaſe, ſhall beare a Sonne, and his name ſhall be Emanuell, God with vs.* Thus the greateſt and learnedſt part both of new and old Writers expound it. Thats for *dabit* (*ſhall bring forth.*)

But

But now that the time is paſt, and that wee looke for no other Meſſias to come, we will follow the ordinary Latine Tranſlation, *Terra dedit, The earth hath brought foorth*: and take the words as they lye in order, fitting them to the preſent time of Chriſts Natiuitie, and the preſent buſineſſe we haue in hand, which is receiuing the Sacrament in remembrance of his Death and Paſſion, who was as this day borne vnto vs.

1 Firſt, for *terra*. *The earth*, the common mother of all: ſo *Eue*: *Eue* as of all, ſo by lineall deſcent of the Virgin *Mary*, the Mother of Chriſt, who is our Mother after a more neere and more ſpeciall manner, *Vtraq; mater; vtraq; terra dicitur*: but we muſt put difference, betwixt

twixt theſe two earths, theſe two mothers, as great difference as betwixt *cælum Aereum*, this circumference of aire, which now encompaſſeth vs: and *cælum Empyræum*, thoſe higheſt heauens, Gods Chambers of preſence, which ſhall hereafter receiue as many of vs, as be his. This the Pſalmiſt cals, *terram viuentium, & regionem viuorum*, the Land and Region of the liuing. It is the earth which the meeke ſhall poſſeſſe, *Math.* 5. 5. As the earth of all other elements, is moſt vnmoueable, ſo are theſe *cæli cælorum*, theſe heauens of heauens, of all other heauens moſt ſtable. That, the ayerie heauen; mans habitation in this Tabernacle of mortalitie, ſubiect to change: This, is his vnmoueable ſeat of immortality. *Eue*

vnſtable,

vnſtable, variable as the aire, deceiued by the Serpent, and deceiuing her Husband; beguiled, and ſeduced by the Prince of the aire, in the borrowed ſhape of the Serpent: turning Serpent her ſelfe, vnto his heart, vnto his hurt, to whom ſhee was giuen for a helpe: as a gift was ſhe giuen by God in his boſom for his warmth, and comfort; like the young Maid that lay with *Dauid* in his old age: but as *Iobs* friend were to him, ſhee proues a miſerable comforter, as his Wife, a ſnake in his boſome, or the ſting of a Serpent; ſhee is the very ſting, whereby the old Serpent the Deuill, enters into man. *Per illius latus nos petimur.* Wee are ſtung through our mothers ſides; thereby the venome of that ſting hath entred into all mankind,

kind, ſo ſuddenly ſpread it ſelfe through all the veines of their poſteritie, that they our firſt Parents may bee ſaid, as Saint *Bernard* ſpeaketh, *Sicut omnium Parentes, ita & peremptores; & prius peremptores, quam Parentes*: that is, as they were our parents to bring vs into the world, ſo were they our deſtroyers to bring vs to our end; and euen deſtroyers before Parents: as hauing ſtrangled vs, and poiſoned vs in their wombe, and brought vs into life, as dead men. But *Mary* as ſtable, as thoſe Heauens; as firme, as their Firmament; whoſe ſoule, hee who giues weight to the winds, eſtabliſhed: From thence ſhee ſtood, and continued in the faith, ſhe remained a Virgin; a Virgin, yet was her virginitie not barren. A virgin

Iob.

virgin-fruitful-Mother, and yet a lowly hand-maid; moſt truely may ſhee be called, *veſta*, which is a title of the earths, *quæ vi ſtat*, which ſtands ſtrongly founded: the mother of all veſtall Virgins, whoſe oile is alwaies in their Lamps, whoſe fire neuer goes out: ſo is ſhee *Cælum cælorum*, *terra viventium*, *regio vivorum*, the heauen of heauens, the land and country of the liuing, in that ſhe is a choſen veſſell ſet apart to beare the Sonne of the liuing God; in whom Gods choſen, whether dead, or quicke, ſhall all liue. For he is the God not of the dead, but of the liuing, *Math.* 22. 32. In compariſon of *Eue*, who is but *Hagar* the bond-woman, ſhee is *Sarah*: Hieruſalem which is aboue, which is free, which is the ſpirituall

rituall *mother of vs all*, *Gal.* 4. 26. As *Adam* was *peccator terra*, very earth become a ſinner; ſo much more was *Eue*, *Terra peccatrix*, as *Origen* cals her. She was a *Dalilah* to her *Sampſon*, depriued him of his ſtrength, helped the Deuill, (in ſtead of opening, which he pretended) to put out his eyes. Downe fell the houſe vpon his owne head, and others, his and her poſteritie; who partake of the *woe* ſhee brought to her *man*: who is ſo farre from praiſing her, that hee accuſeth her to God: *Mulier quam dediſti mihi, dedit mihi de ligno mortis*; *The woman which thou haſt giuen me, ſhe gaue mee of the Tree of death.* But *Mary* is that vertuous woman, who, with a *loe I am here*, may take downe *Solomons*, *Si quis* for ſuch a one. *She*, *Origen.*

girdeth her loines with ſtrength, and ſtrengtheneth her armes: another *Abigail*; *ſhee openeth her mouth with wiſedome*, the *Law of grace is in her tongue*, *her children riſe vp and bleſſe her*; nor doth her *husband* onely *praiſe her*, but her *Father*, and her *mother* alſo, ſaying, *Many daughters haue done vertuouſly, but thou ſurmounteſt them all.* Thus whileſt ſhe in a fauourable conſtruction may be ſaid by her Sonnes vertue to be *parentum reparatrix, poſterorum vivificatrix*, as S. *Bernard* cals her; the repairer of her parents, and the quickner of all after her. Shee hath turned backward *Eua*, into *Aue*. She is the good ground, bleſſed of the Lord. The *Arch-angel Gabriel* ſaluteth her, *Aue Maria gratia plena, &c.* The daughter hath

S. Bernard.

hath couered her fathers nakedneſſe, and taken away her mothers ſhame; hath cloathed her with ſtrength, and honour; ſhee for her may anſwer him; Behold, if the man fell by the woman, now is hee not raiſed vp againe, but by the woman. Hee muſt turne his excuſing himſelf, accuſing her, or rather blaming God, into a *Confiteor* for himſelfe, a praiſe of her, and a thankſgiuing to God: *Domine, ecce mulier quam dediſti mihi, dedit mihi de ligno vitæ, vel totum lignum vitæ : Behold, Lord, the woman which thou gaueſt mee hath giuen mee of the tree of life.* And thus much of the firſt word, the *earth*, and *her* thereby ſignified, *Mary*.

Dedit, this is the ſecond. 2

The earth hath giuen or brought forth; but how, *De-*

dit quæ data eſt? The woman that thou gaueſt mee, agrees to *Mary*, as well as to *Eue*. *Mary*, a Virgin, how ſhal ſhe conceiue, who neuer knew man? and if not conceiue, how ſhall ſhee bring forth? or how ſhall ſhee be a mother? The property of the earth is to receiue: ſhe may bee called one of the *Horſeleaches Daughters*, which ſtill cryes, *Giue, giue*, and is neuer ſatisfied. *Earth* is the mother of all things, and the matter of all things: *Materia*, (as *Seneca* ſaith) *per ſe iners iacet*, matter of it ſelfe is vnactiue, vnleſſe ſome artificer by mouing make ſomething of it; *Mater ſe habet, ſicut materia*: The *Mother* in all generation, is like the *Matter* in artificiall compoſition. A Mother *Mary* is, but not a common mother; For ſhe is a Virgin

Virgin; and a Virgin ſhe is, yet free from that, which is neuer ſatisfied, the barren wombe: both a Virgin and a mother, and ſo ſcaped the curſe both of bearing, and of barrennes. The mothers womb is filled without the embracings of a Father: a Virgin without touch of man is quicke with child, conceiues, and beares a Son; remaining a pure Virgin, becomes a true Mother: thus *S. Auſtin. S. Bernard* compares her firſt to *Aarons* Rod, though not moiſtened, yet budding, that is, bearing a child, without the knowledge of a man. *Numb.* 17. 8.

Secondly, vnto *Gedeons* Fleece which was ſhorne off the fleſh, without wounding the fleſh: ſo Chriſt took fleſh of the Virgins fleſh, without loſſe to her Virginitie. The Pſalmiſt pro- *Iudg* 6. 37.

phecies hereof, *Pſal.* 72. *He ſhall come down like the dew vpon the Fleece, and as the ſhowre of rain, that watereth the earth.* So then *Mary* is but the earth. The Father of mercies had regard vnto the lowlineſſe of his Handmaiden. Thence is it, that the heauenly dew deſcends, the holy Ghoſt comes vpon her, the power of the moſt High ouerſhadowes her. *Maria dedit, quia data eſt: et hoc ipſum dare, eſt datum ei:* χαῖρε χεχαριτωμένη *Hayle* Mary *full of grace*; *Her fulneſſe of grace*, is no more then *freely beloued*, or receiued into fauour: her giuing, is but giuing her ſelfe, *ſequacem materiam*, as a pliant matter, following the hand of the artificer, as *Seneca* ſayes; or as Saint *Auſtin* ſpeakes concerning the preparing of her heart;

heart; *Vt mente prius concipe-ret quam ventre; corde pareret, prius quam corpore*: ſhe conceiued Chriſt in her ſoule, before ſhee felt him in her wombe; and brought him forth in her heart, before hee was borne of her body. Her faith, and obedience is expreſſed in that her laſt anſwer to the Angell: *Behold the ſeruant of the Lord, bee it vnto mee, according to thy word:* Thus, *dedit, & edidit*. She hid not her treaſures in the earth, as the earth hides her treaſures, but ſhee brought forth. A lowly handmaid is become a great mother. *Terra dedit fructum, The earth hath brought forth her encreaſe*: which is the third point.

Thirdly, rightly is ſhe called *magna mater*, a great mother, for ſhee is the mother of God. 3

Our firſt mother *Eue*, was placed in Paradiſe, but Paradiſe it ſelfe, is placed in this our mother *earth*, *fructũ dedit non divinum, ſed Deum*, ſhe brought forth her encreaſe, which was not onely, diuine, but the Diuinitie it ſelfe: That in the Poet *Nec nulla interea eſt inarata gratia terræ*: may thus be changed, *Maxima conceſſa eſt in-aratæ gratia terræ, &c.* The greateſt, bleſſedſt, and fruitfullſt encreaſe that euer was, was giuen to this vntilled ground. *Bleſſed is ſhe aboue all women*, in the bleſſed fruit of her wombe, is ſhe thus bleſſed. An vnplowed ground may, and doth bring forth thornes, and thiſtles; but this fruit which *Mary* bare, was *perfect God*, and *perfect Man*, *Chriſt Ieſus*. As God, *the Word in the beginning*, he is oppoſed to *graſſe which withereth*, and

the flower which fadeth, Eſ. 40. 8 In this very oppoſition, hee is good fruit, that good fruit which ſhall ſtand for euer. As he became man, *the Word made fleſh*, he is the *flowre of the field:* nay hee is hay, and withered graſſe: for loe he is made hay and *laid in a manger*; As both, he is the fruit of the earth. *Mary* is the mother of Chriſt, *God-man. I am the bread of life* (ſaith himſelfe) and if bread, then the fruit of the earth: bread of life, therefore the beſt fruit, the pureſt wheat, of which, whoſoeuer eates, he *ſhal neuer hunger*: therefore is hee eternall fruit; that beſt fruit which ſhall ſtand for euer: and againe, I am the *true Vine*, a Vine, therefore fruit of the earth; a *true Vine*, therefore the beſt fruit, the water, the iuyce, the

the blood of life; Whoſoeuer *drinketh his blood ſhall neuer thirſt*: therefore is hee euerlaſting fruit. And this fruit, the more common it is, the better it is. Markes of community, are theſe; *Quicunq; vult, Come vnto mee all, Buy without money*; was neuer fruit ſo pretious, and yet ſo cheape; ſo common, and yet ſo rare and ſingular. A ſonne is borne, hauing no man to his father, (ſaith Saint *Auſtin*) the ſame was the maker of his mother; he that made the *earth*, is made the fruit of the *earths* wombe.

The Word and wiſdome of the Father becomes an Infant, cannot ſpeake; he that rules the Starres, ſuckes his mothers dugges. See, and wonder to ſee the ſtrong ſupporter of the world, caried in the armes of a weake

weake woman. See now, and take a taſte, yee that are ingrafted into this Vine, yee that are branches thereof, and are part of the crumnes of this bread, preſently ſhall yee taſte, and ſee, and hereafter more fully, *quoniam Dominus ſuavis eſt, that the Lord is good, Pſal.* 34. This fruit is as pleaſant to the taſte, as pleaſing to the eye; nor is it priuate, no man bard from it; how then is it ſayd, *Terra dedit fructum ſuum, The earth hath brought forth her encreaſe?* which is the 4 point. 4

Fourthly, That of the Euangeliſts, *Matthew* and *Luke* may ſerue for anſwer; *Luke* like an aſcending Angell caries him to the head of *Iacobs* ladder, *the ſonne of Adam, the Son of God.* *Matthew* brings him down to the foot thereof. *Luke* 3. 38.

And

And Iacob begat Ioſeph, the Husband of Mary, to whom was borne Ieſus, Mat. 1. 16. *Luke* moſt carefull that his Diuinity bee obſerued, hath τὸ ἐν αὐτῇ γενηθὲν that which ſhall be born in her, & not ἐξ αὐτῆς of her: But *Matthew*, as to the eaſier leſſon of the two, pointing vs to his humanity firſt, hath, τὸ γεννώμενον ἐκ σοῦ, and not ἐν σοί. So CHRIST IESVS is to *Mary*, *fructus ſuus*, and not *ſuus*; her fruit according to his humanitie; and not her fruit, in regard of his Diuinity; and yet if you ioyne both together, *her fruit*: He was his mothers fruit alſo, as being fruitfull vnto her, her ſanctifier, and her Sauiour. It was the fruit of her wombe, who preuented her with ſingular grace on earth; meaning to giue her ſingular glory

glory in Heauen. No fitter Mother for God, then a Virgin; no fitter Sonne for a Virgin then God; that out of her vnſpotted, vnſpotted he might come, who was to clenſe the ſpots of all men. Her fulneſſe of grace, his gift; of whoſe fulneſſe, ſhe receiued more fully; and al we, haue receiued according to meaſure: her humility, his gift; that from her being humble, hee might come humble, and meeke in ſpirit: thus is hee her fruit, by likeneſſe or ſimilitude. Againe, as he was man, ſo was he her fruit according to kinde. Now if you adde *tuum* to *ſuum*, and *nunc temporis*, (this preſent time) to both, *he* was her fruit, which ſhee brought forth *in tempore ſuo, in her due ſeaſon*, *Pſal.* 1. 3. Not vnkindly fruit,

Vt de immaculatâ immaculatus prodiret, qui omnium maculas eſſet purgaturus, Bernard.

fruit, but ſeaſonable, *in vere novo*, in the ſpring of grace; *in plenitudine temporis, in the fulneſſe of time*, *Gal.* 4. 4. And thus much of *terra dedit fructum ſuum. The earth hath brought forth her encreaſe:* that is, *Maria virgo peperit filium Chriſtũ*, The Virgin *Mary* hath brought forth Chriſt her ſon. Now taſte, and ſee how ſweet fruit the Lord himſelfe is: the more you taſte, the more you may ſee: the more you ſee or taſte, yee ſhall finde him the ſweeter; *fructus iſte quos quantos fructus dedit?* This fruit, how good, and how good ſtore of fruit hath it brought forth?

I First, Chriſt is *terra de terra*, the ſecond *Adam*, the ſonne of *Dauid*, the ſonne of *Mary*, borne of her according to

to the fleſh, deſcended of our mother *Eue*, her ſeed, of which it is promiſed, *Gen.*3.15. *The ſeed of the woman ſhall bruiſe (or break) the Serpents head*, which though hee chiefly did by the power of his Godhead, yet may wee not thence ſeparate and deuide his humanity. He is ſtiled as truely thus, The ſonne of *Man*, or the ſonne of *Mary*, as thus, the Son of *God*: And therefore (in regard that this is an article of our Creed, that *he was borne of the Virgin* Mary) wee may bee bold to call him *earth*, of his *earthly mother* according to that *maxime* in ciuil law, *Partus ſequitur ventrem*, *The birth is, as the belly is.*

Secondly to make no more parts of this part, it is moſt properly and truly ſaid of this heauenly-earthly fruit, that hee

hee *hath brought forth his fruits alſo*; All the temporall bleſſings, or ſpirituall graces, the encreaſe of the one *in vs*, of the other *vpon vs*: *Ipſe dedit vt fructum ſuum*, *He brought them forth as his fruit*, they are from him; our tenure of them holds *in capite*. *Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights*, Iames 1.17. *Hee is the true light, &c.* Iohn 1. 9. Hee gaue himſelfe vnto vs, and for vs; *In him are all treaſures hidden*, Coloſ. 2.3. So *with himſelfe* he *gaue vs all things*: he gaue himſelfe *for vs*, in dying for vs; *to vs*, in being borne vnto vs; hee was borne vnto *vs*, that we might be new borne to *him*, in *him*. For therefore did he take vpon him *our* fleſh, that we might receiue from

from him *his* ſpirit; by receiuing *it*, receiue *him*; and from *him*, and *it*, *power to be the Sons of God; borne not of blood, nor of the will of the fleſh, nor of the wil of man, but of God.* Oh the ſingular wiſdome of God; Oh the myſtery of our ſaluation, which hee began as now to worke in *medio terræ, i. in vtero virginis Mariæ : in the middeſt of the earth*, that is, in the wombe of the Virgin. The Deuill by the miniſtry of the *Serpent* powred in the poyſon through the eares of the woman, into her heart; and ſo therewith in the head-ſpring poyſoned all her poſterity. God by the miniſtery of an *Angell*, of the Archangell *Gabriel* (by interpretation the power of God) carying in his very name the matter of his meſſage; *Chriſt*

the power of the moſt high, breathed his word through the eare of the Virgin, into her heart and wombe; It is Saint *Bernards*; *That ſo the counter-poyſon might enter the ſame way, that the poyſon entred. From the ſoale of our foot to the crowne of the head, there was no part ſound and whole in vs:* foule and leprous were wee from our mothers wombe; there was the plaiſter firſt placed, where the wound was firſt receiued, being *conceiued of the holy Ghoſt*, hee hallowed his mothers wombe,

Hoc duce ſi qua manent ſceleris veſtigia noſtri,
Irrita perpetuâ ſoluent formidine terras.

The *golden age* is now returned, wee cleanſed of Originall corruption, the fuell of actuall tranſ-

tranſgreſſions; wee are reſtored to grace, and enabled to *walke as children of light.* To this end, heauen was made earth, that earth might be made heauen; the ſonne of God became the ſonne of man, that the ſons of men might bee made the ſonnes of God: whileſt the Son of God, made man, gaue vs his conception to cleanſe ours; his whole life to inſtruct ours; his death to bee the death of our death; his reſurrection, to raiſe vs vp from death to life; his aſcenſion, to crown vs as conquerors ouer all his conquered, and our (of vs to bee ſubdued, already weakned) enemies. Here is a taſte of thoſe heauenly fruits, which this *earth*, this *flowre of the earth*, this heauenly *fruit of the earth* hath giuen vs. *Numquid terra*

illa ſola debuit dare fructum ſuum? Ought this earth alone bring forth its encreaſe? (It is Saint *Auguſtines* queſtion) and this is the anſwer? *Terra noſtra multo magis debet dare fructum ſuum; much more ought our earth bring forth its encreaſe*; if *Chriſt* wrought ſo hard to worke out our ſaluation; if hee wrought ſo *for* vs, *in* vs, *on* vs; wee muſt not lie fallow, ſtand idle, ſit ſtill, but ſet to our hands, and work our ſelues to his will, that wee alſo may bring forth our encreaſe *in due ſeaſon*. God hath done his part. To make our earth fruitfull, he hath rained downe his *Sonne* vpon vs; who, to teach vs where to begin, ſent a cloud before him, his Forerunner *Iohn Baptiſt* preaching vnto vs, *Baptiſmũ pœnitentiæ, the baptiſme*

tiſme of repentance, which is as *Tertullian* cals it, *canditatus remiſsionis, & ſanctificationis in Chriſto ſubſecuturæ*, i. a petitioning, a ſuing, a ſtanding for the remiſſion of ſins, thats the firſt degree; and of ſanctification in Chriſt following, thats the ſecond; a regency and full maſterſhip. Behold God raigning (ſaith Saint *Auſtin*) *Repent for the Kingdome of God is at hand*, *Mat.* 3. 2. Heare him thunder if you turne to *Luke* 3. Feare him when hee thunders, entertaine his golden ſhowers with open lap. *Origen* vpon *Ezech.* hath *tremorem cordis.* *Hom* .4. A new kinde of earthquake, the *trembling of the hart*, not when the *bones* ſhiuer, but when the *ſoule* ſhakes, as in an ague, wherewith God is pleaſed, and thereupon makes his counte-

nance *Shine vpon vs*, *Super quem reſpiciam? &c. Whom ſhall I looke vnto* ſaith God, *Euen to him that is poore & of a contrite ſpirit, & tremble that my words*, Eſa. 66. 2. Saint *Gregory* ſhewes vs the manner of this earthquake; *the truth leauing a deepe impreſsion of it ſelfe in the ſoule of the hearer; the ſoule in conſideration thereof, is troubled and diſquieted, fals a quaking and ſhaking.* This is *vox commotionis magnæ*, Ezec. 3. 12. *A noiſe of great ruſhing.* When a ſinner mourns, weeps, and waſhes his ſoule with teares of repentance: by contrition, makes deepe furrowes in his owne heart, thence is comforted by the holy Spirit, inhabiting a heart thus prepared; watred & clenſed, *Benedicta gloria Domini de loco ſuo:* Then followes

bleſſing

bleſſing vpon bleſſing. The wings there ſtriking one againſt another, is the encreaſe of vertues. *Virtus virtutem excitat, One vertue prouokes another.* Eagles wings, and they are Iouiall birds, whoſe *beakes broken vpon the rocke Ieſus Chriſt, their youth is renewed*, their feathes multiply; they *bring forth*, not a bud or bloſſome, but *fruit*; not one eare of corne, but many; and ſundry fruits, worthy repentance: Humility the ground-work of the reſt (which the *earth*, and *Mary* the mother of God, and God, who for our ſake became *earth*, may teach vs:) fruitfulneſſe in Virginity to follow that: and other innumerable graces wherein God himſelfe came vnto vs, as in a golden ſhowre. Let vs receiue him

raigning; *Let his Kingdome come*; if that of grace bee not yet come vnto thee, looke for him thundering. The day of iudgment will come, will thou nill thou; hee *ſhall iudge the people righteouſly*. *Qui venit humilis, veniet excelſus; qui venit iudicandus, veniet iudicaturus: Hee that once came in humility, will come againe in glory; he that at firſt came to be iudg'd, will at laſt come to iudge the quicke and the dead.* Acknowledge *Chriſt* in his lowlineſſe, and hee in his highneſſe will know thee. Loue him as thy *Sauiour*, thou needeſt not feare him as thy *Iudge*. That he may more, & more encreaſe his graces in thee, *bee thankfull vnto him, and ſpeake good of his name.* This is another principall fruit, which *Chriſt* his incarnation requires

requires at our hands, which wee are to yeeld with gladneſſe, and ioy: to ioyne theſe to the former, *feare* and *trembling*. *Nam benè conuexiunt, & in vna ſede morantur, Lætitia, & Timor: Ioy and feare agree in the ſame ſubiect*, according to that of the Pſalmiſt. *Seruite Domino in timore, & exultate ei cum tremore: Serue the Lord in feare, and reioyce vnto him with reuerence. This is the Day which the Lord hath made, let vs reioyce therein.* Nay, this is the Day, *which made the Lord*: *Aurea nunc verè ſunt ſæcula.* At leaſt now is the bleſſed memorie of the *fulneſſe of time*, able to make a freſh ſpring, in the moſt barren heart, and that in the deadeſt of cold winter. Which day that wee may know, how to cele-

celebrate, and ſo our *fruit* may bee *ſeaſonable*. *Mary, Zacharie*, the *Angels*, are our patternes. *Maries Magnificat*; *Zacharies Benedictus*; The *Angels Song*; *Glory to God in the higheſt heauens*, theres a heauenly quire of them. Cheerefull giuers of thankes, cannot but make heauenly harmony. Neuer greater cauſe of ioy, neuer of thankſgiuing. Gods Wiſedome, Truth, Iuſtice, Mercy, and Goodneſſe towards vs, were neuer before ſo clearely manifeſted, as in the Birth of *Chriſt*: therefore vpon this occaſion, are wee to raiſe our notes of ioy, and thankes to the higheſt, and lowdeſt ſtraine: as the Angels herevpon increaſed their number of parts: not to fixe *Cherubims*, as in the viſion of *Eſay*, not

not to twenty foure *Elders*, as in the *Reuelation*; but a great multitude of Angels, like armies, were heard to praiſe God. Neuer ſince the beginning of the world, ſuch a ſight ſeene, neuer ſuch a noiſe heard. And thus much to fit this Text vnto the Day.

Now for the buſines. *Dominus dedit terram: The Lord brought forth the earth.* God ſet *Mary* apart as a choſen veſſell of honour to beare *Chriſt*. *Terra dedit fructum: The earth brought forth her encreaſe.* *Mary* is from hence become the mother of *Chriſt*: *Fructus dedit fructus ſuos: her encreaſe or fruit, brought forth his fruit.* *Chriſt* the fruit of *Maries* wombe, hath *brought forth vnto vs*, his many and ſundry fruits: all which in this *Sacrament* wee may reape: For him-

himſelfe being in this *Sacrament* (as queſtionleſſe he is) and all treaſures being in *him*; in *it* we receiue *him*, and with *him* all treaſures. This bread, the *ſtaffe of life*, is none other but the *Lord of life*: that *bread* is his *body*, and *that wine* is his *blood*: his *blood* is indeed that *wine* which *cheares the heart of man*. All the fruits that earth can yeeld, are to be found here. They are all compriſed vnder theſe two Elements, of *bread*, and *wine*; that, the beſt of things *ſolide*; this, of things *liquid*; both ſuperexcellent nutriments, not for a *temporary* life onely, but nouriſhing vs vp euen vnto life *euerlaſting*: of which holy *ſacrament*, that wee may bee worthy receiuers, and therein of the *body* and *blood* of *Chriſt*, and therein reapers of all bodi-

ly,

ly, and ſpirituall benefits, and graces, which *concerne this life, and a better*, before we do preſume to come to this holy harueſt feaſt; wee muſt, firſt *examine* the dead grounds of our barren hearts. *Nouantes noualia; plowing vp the fallow furrowes* thereof, with repentance, and contrition for our former ſinnes. This *Sacrament* was inſtituted *for remembrance that Chriſt dyed for vs*, and the remembrance that *Chriſt* died for vs, cannot but firſt make vs looke to the cauſe, and occaſion, wherefore *Chriſt* was faine to die for vs.

Now the neceſſitie of *Chriſts* dying for vs, was occaſioned by our ſinnes: ſo then howſoeuer, as *Chriſt* his *birth* cannot but bee a cauſe of ioy vnto vs: *quia nobis natus eſt puer; for that*

a child is borne vnto vs : ſo his *death* cannot but bee grieuous vnto vs, becauſe the *innocent* Lamb, was ſlain for the *nocent*: yet God doth commend vnto vs the griefe of our owne ſins, before the griefe of his Paſſion: according to that which hee ſaith to the daughters of *Ieruſalem, Weepe not for me, but for your ſelues.* Repentant teares the beſt bathe for a leprous ſoule: *Repent* (ſaith *Chriſts Precurſor*) *for the Kingdome of heauen is at hand; paratum paratis, euen ready for them that are ready for that.* What is the *Kingdome of Heauen?* Euen the *Goſpell*, euen the *author* of the *Goſpell, Chriſt Ieſus.* For the receiuing of which, they are made ready, in whom *Iohn Baptiſts* preaching hath wrought repentance. Repentance, & faith goe

goe together, like needle and thread. Repentance the *needle* to make the wound, faith the *thread* to ſow it vp: The water of repentance may too much coole vs, therefore the fire of faith muſt heat vs againe; without which heat, repentance turnes to deſpaire, as in *Iudas*, who hung himſelf: with which heat, it expels feare, and turnes to perfect loue, as in *Mary Magdalen*, who *loued much, becauſe many ſinnes were forgiuen her.* Shee *waſheth Chriſt his feet with her teares, and wipes them with the haire of her head.* The haire of her head, formerly the ſubiect of her *pride*, is now the inſtrument of her *humilitie*; and her teares, the foule *ſpokes-men* of her luſtful griefe, for the abſence of her many louers, are now become faire entertainers

tertainers, with vnſpotted loue, and vntainted ioy, of one only, worthy, louely gueſt, bleſſing the receiuers houſe, with his bleſſed preſence. The firſt ſhowre of her teares, were teares of *ſorrow*, and *repentance*; but the latter ſhowre which ouertooke the firſt, were *teares of loue*, and *ioy*; wherewith ſhe waſhed, and bathed his feet, (in ſuch abundance were they ſhed,) and that out of a liuely ſenſe, and feeling, that ſhe was become a Diſciple of his; hee had *waſhed her feet*, as hee did his *Diſciples*, *Iohn* 13. Fitly is the Goſpell called *water*, becauſe it hath the effects of water; It cooleth, and it clenſeth corrupt cogitations, much more foule actions, which foule, *and defile the ſoule*. The holy *ſpirit* is both *water*, and *fire*;

fire; *fire* to purge droſſe; *water* to quench the fire of luſt, and to cleanſe the foulenesſe of ſinne, which *luſt conceiuing, brings forth.* At the eighth verſ of the fore-cited Chapter, *Chriſt* ſaith to *Peter*, *If I waſh thee not, thou ſhalt haue no part with me.* Hee that hath no part in that *waſhing*, hath no part in the *ſupper* following; no part in that *ſupper*, no part in the *ſacrament*; no part in the *ſacrament*, no part in *Chriſt*; no part in *Chriſt*, no part in the *Kingdome of Heauen.*

That I may ſtirre you vp therefore to godly ſorrow, (ſorrow for ſinne, which is only of all ſorrowes iuſtifiable) that ſo ye may (if it pleaſe God to giue you the grace) *weepe, waſh*, and bee *waſhed*, and bee made *cleane*, and ſo made fit to

bee made partakers of *Chriſt*, and his laſt *Supper*.

Suffer a little the words of inſtruction, of reproofe, conſolation, and exhortation.

1. Firſt, for inſtruction, *Terra dedit fructum*; *Mary* bore *Chriſt*. Will ye learne how you all may be *Maries*, and beare *Chriſt?* how you may bee *Ioſephs* and *Maries*, the bleſſed Parents of your *Sauiour*; nay, more bleſſed then they? *Mater mea*, (ſaith *Auſtin*) *quam appellaui felicem, inde mater eſt, inde felix, quia verbum Dei cuſtodiuit, non quia in illa verbum Caro factum eſt*: Mary *was bleſſed, not ſo much for that the Word was made fleſh in her wombe; but becauſe ſhee kept and laid vp the Word of God in her heart*, Her kindred according to the fleſh, had nothing profited her

her: *Tuliſſet fructum, ſed non ſuum; Shee had borne fruit, and had beene fruitfull to others,* but fruitleſſe to her *ſelfe*; vnleſſe ſhee had more happily borne *Chriſt* in her *heart* by *faith*, then in her *womb* according to *the fleſh*. Thus may you all beare *Chriſt*, if you lay vp his Word in your hearts. *Verbum incarnat, qui conuertit in opera.* You make the Word fleſh, if yee doe that which you heare; if yee yeeld obedience to his holy will, turning his *Word*, into good *life*, and good *workes*. Thus alſo ye that are *ſingle*, ye that are *Virgins*, may imitate *Maries* fruitfulneſſe in her virginitie. Theſe, euen our good workes, are our true-borne children, not onely *lawfully*, but *graciouſly* begotten, by which *Chriſt* is new

borne in *vs*, as wee are new borne in *him*; but if wee continue in our old ſinnes, wee make as much as lyes in vs, the birth of *Chriſt* abortiue; like Snakes and Adders, we ſtrangle *Chriſt* in his Cradle, and *crucifie afreſh the Lord of life*; who as this Day was borne a Sauiour vnto vs. *Confiteamur, fratres, confiteamur*: *Let vs confeſſe, brethren, let vs confeſſe*; *Terra noſtra ſpinas dedit*; *our earth hath brought foorth*, as yet, nothing but thornes, to wound Chriſts temples withall. Let vs now endeuour to bring forth flowers at leaſt to delight his ſmell; that hee may ſay of vs, as that holy *Patriarke* of his Sonne; *Behold the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed*, Gen. 27. 27. if not corne,

corne, and wine, to cheere his heart, and to make him reioyce in vs, whileſt wee reioyce in him. The better day the better deed, if wee haue not yet begunne to bring forth fruits of repentance, faith, and loue; Let vs now begin theſe good workes, on this good day. *New workes* will be ſutable to the *new yeare*. For a *New-yeares Gift*; let vs preſent our ſelues to God, *new-men*. God hath beene good vnto vs all, in ſuffering vs to liue to ſee this day, this good day: his goodneſſe toward vs, is to prouoke vs to bee good. Worldlings labour to bee rich: let vs Chriſtians *not faſhion our ſelues to the world*; but let our chiefe labour henceforth be, to *be* good, and to *doe* good. By being good, wee are not onely

good to *our ſelues*, but to the *place* alſo wherein wee liue. When as for our ſakes, who worſhip him, God many times ſpares euen the contemners of his worſhip, and holy ſeruice. One good *Moſes* to *ſtand in the gap*, in the breach, ſaues all *Iſrael*. Till *Lot* be gone out of *Sodome*, God cannot execute his iudgements vpon the reſt of the wicked inhabitants thereof. A good man therefore that feares God, is in this regard to bee cheriſhed, to bee much made of, as being *commune bonum*, an vniuerſall good; becauſe for his ſake wee fare the better at Gods hands; his onely repentance, may make GOD many times *repent him of the euill*, which hee purpoſed againſt vs. On the other ſide, as the Greeke

Poet

Poet ſpeakes, πολλαχὶ δὴ συμπᾶσα πόλις κακῦ ἀνδρὸς ἐπευρε, &c. *oftentimes a whole towne or City, fares the worſe for one wicked man, who dwels in it.* If there bee ſuch a noiſome weede amongſt vs growing, wee muſt all ioyne to weed him out; hee wants the *wedding garment*, and is not to bee admitted to this *Feaſt*. For the earths ſake which *wee beare* (if it beare bad fruit) the very earth which *beares vs*, is oft curſed. It groaneth vnder our burden, ſuffering for vs, deſolation, famine, and wilde beaſts. It is Gods threat to the very earth wee tread on. *Auferam de ea hominem & pecus. I will take away both man and beaſt out of it*: Wherein, ſaith *Origen*, *The earth as a good mother reioyceth in good children, which are not a*

ſhame to her, and ſhee mourneth for thoſe who are a diſhonour to their Father. Lætatur non ſuper beſtiis, & rapidis feris: ſhee reioyceth not in wilde and rauenous beaſts, but in men, tame and gentle creatures. Giue me leaue to ſpeake the truth plainly. Thoſe wilde *beaſts*, wee our *ſelues* are, as long as there is *pride* in vs, *contention* amongſt vs: Whileſt *couetouſneſſe*, and *cruelty* in our hands, *vnmercifulneſſe* in our hearts, *luſt* in our loynes, remaine vnweeded, not rooted out. For theſe things is *the wrath of God* come *vpõ vs*: euen for yeelding *Chriſt thornes*, in ſtead of his *fruit*: therefore haue ſome of vs beene viſited with ſickneſſe in our owne bodies; ſome with death, and griefe for death of friends; ſome with loſſe of tem-

temporall goods, ſome afflicted in mind, which is of all other, the moſt grieuous affliction: all of vs haue felt ſome ſcourge or other; happy we, if wee can make vſe of it, as of a fathers rod to make vs better.

May it pleaſe you looke to your Maker in the firſt Creation, and imitate him, *Gather the waters vnder the heauen into one place, that the dry land may appeare: Abijcite à vobis omnis materiam peccati: Caſt from you the matter of all, and euery ſinne and corruption: Sic arida veſtra non permanebit arida: So your dry land ſhall not continue dry*, barren, and fruitleſſe. Now God drawes neere vnto you, draw you neere vnto God, & be enlightned: which if you doe, then are you no more *Arida*, that is, *dry and vnfruit-*

fruitfull ground; but *Florida*, earth made *fit to beare* fruit for the Lords harueſt: if ſtill through your neglect, and *hardneſſe of heart*, yee remaine dry and barren land; *Spinas & tribulos velut ignis eſcam gerentes*, bearing *thornes and thiſtles*, fit *fuel* for *hell-fire*; *Secundùm ea quæ proferetis, etiam ipſi ignis eſca efficiemini*; *euen according to your fruits which you bring forth*, your ſelues ſhal encreaſe the matter, and the flames of that *euerlaſting* neuer waſting *fire*. *Euery tree that bringeth not forth good fruit, ſhal be hewen downe, and caſt into the fire*; and euery withered branch which purging makes not fruitfull. Remember beloued, where *Chriſt* ſaith, *My father is a husbandman*; Why then, *ye are Gods husbandry*: *Colit*

lit ad fructum, He tills, that you may beare fruit; Yee are *Gods building*, hee builds you vp, repayres you, *dwels in you:* If *you abide in Chriſt*, and *walke as new borne babes*, as *children of light*, hating *the workes of darkneſſe, mortifying your members which are on the earth, ſeeking thoſe things which are aboue*; *Chriſt* who abideth in you, ſhal make you fruitfull to good workes. Theſe (as I ſayd) are your true-borne children, by *bearing* theſe *yee ſhall be ſaued:* ye ſhall reſtore the golden age, and make the place you liue in, (were it worſe then it is) a very earthly *Paradiſe*: *Earth* ſhall *returne to earth*, but ſuch earth as this, *terram poſſidebit, ſhall poſſeſſe the earth*, the land of the *liuing*, the land *which floweth with milke and honey*: Bee the

the one, that yee may come to the other. This *Sacrament* which yee are now to receiue, was ordained for you to this very purpoſe: by receiuing whereof, wee are ioyned as neere to God, by his grace, as before we were ioyned to *Adam* by his fall. Marke this for your comfort; The old Teſtament gaue but the *ſprinkling of Chriſt his blood* vpon their bodies, which was eaſily waſhed off, by their wallowing in the ſwigge of ſinne: but the new *Teſtament* giues the *drinking of his blood*; which is a neerer coniunction of vs and *Chriſt*, then the loue of brother and brother, of father to ſonne, or ſonne to father; yea neerer then of husband and wife: of all which wee ſee the Deuill hath ſometimes or other, wrought

wrought a diſſolution : but this, to drinke *Chriſts blood*, to make his *body* our food, is ſuch a coniunction, ſuch a neereneſſe, as that the Deuill, with all his ſubtlety, and with all his power cannot diſſolue, is not able to ſeparate. The greateſt promiſe that euer was made man, was this, to be made partaker of *Chriſt* his Diuinity : The full performance of this promiſe, in this *Sacrament* we fully receiue. For by drinking of *Chriſts blood* we are not only made *partakers of the diuine calling*, but euen of the *Diuine nature* of IESVS CHRIST : Bee our ſinnes neuer ſo many, neuer ſo foule, let vs remember, that there came not *blood* onely out of his ſides when he dyed for vs, but *water* alſo; *Sanguis ad redemptionem, aqua ad*

ad ablutionem : Chriſt is not *Labrum æneum*, a ſtanding *veſſell of braſſe*, wherein if wee waſh, the water will bee vncleane : but *Fons perennis*, a fountaine of running water; ſo, though we bee neuer ſo filthy, be our ſins neuer ſo great, neuer ſo many, theres water enough to clenſe vs, it ſelfe neuer a whit defiled. It is he who in the beginning ſaid; *Let the earth bud forth, the bud of the hearbe that ſeedeth ſeed, the fruitfull tree which beareth fruit according to his kind :* and his Word was then, and hath been euer ſince powerfull : for ſtill it is hee, who crowneth the yeere with his bleſſings; hee is onely able to reſtore you to your integrity, and make you ſuch *earth*, as was the *earth* of the Garden of *Eden*, euen *earth* able

able to bring forth of it owne accord; hee will and ſhall multiply bleſſing vpon bleſſing, as you ſhall multiply confeſſion vpon confeſſion; his name cannot bee ouer praiſed, nor can wee bee too thankfull. God bleſſeth vs, and we bleſſe him; in both, ours is the *encreaſe*. For though we curſe him, hee is not leſſened: and when we bleſſe him, hee is not encreaſed; when wee bleſſe him he bleſſeth vs, and we *encreaſe* and multiply: when we curſe him, ours is the curſe, we *returne to duſt* whereof we were made, and are made meat for the Serpent, which Serpent (at our firſt fall) God laid his curſe on, not on the man or woman (ſuch was his loue to mankind,) which loue hee hath ſince more manifeſted,

in

in ſalutari ſuo, in his ſauing health; Let vs therefore *take the cup of ſaluation, and pay our vowes to the Almighty. Benedictio in multiplicatione*, he hath bleſſed, wondrouſly bleſſed and encreaſed vs; Let vs prayſe him; *illa pluvia*, Gods bleſſing is the ſhowre; *hic fructus eſt*, our thankfulneſſe that is the fruit, therefore due to the husbandman; the fruitfulneſſe of women, and their chaſt deſires of bearing children, to whom pertaine they, but to him? nature cannot challenge it: It is the God of Nature, *Qui creauit omnia, quando non erant, ipſe prolis ſucceſſu facit permanere quod condidit. He that gaue to all things a being, when they had no being, by ſucceſsion of iſſue giues the ſame things a continuance.*

That

That wee *are, moue, liue,* it is *in* him, and *from* him: It is *his* gift: *Hee* feedes vs, clothes vs, and prouides for vs: *Hee* giues vs ſtrength to labour, and reſt after labour: *O Melibæe Deus nobis hæc otia fecit:* It is hee who hath giuen vs theſe *holy dayes*, theſe *dayes of reſt:* Let euery one of vs readily take vp the ſhepheards proteſtation, or reſolution: *Namq; erit ille mihi ſemper Deus: Hee ſhall bee my God for euer. Bona noſtra dona eius: All our goods, are his gifts*; all *within* vs, *without* vs, *on euery ſide, his* endowments: *Et ipſe bonorum noſtrorum non indiget: he needs nothing of ours. When wee haue done all that we can, wee are but vnprofitable ſeruants* to him: profitable ſtewards to our

ſelues we may bee, if wee acknowledge this; and confeſſe, *Deus facit, Deus donat hæc omnia: God cauſes, God giues all theſe good things wee enioy,* or haue ioy of; thats not enough: *Solus donat: he alone giues all: Nothing haue wee which wee haue not receiued at his hand:* This let vs acknowledge, this is the *fruit that our earth ought to bring forth.* And then ſhall wee *flouriſh like a tree planted by the water ſide: Quæ fructum affert ſuum in tempore ſuo. Wee ſhall bee that good earth* which brings forth good fruit, which fruit *hath ſeed in it ſelfe, according to his kind: fructus præſentium, fruits for the preſent: Semina futurorum,* and *ſeedes for the yeares to come:* we ſhall haue *root* in our ſelues, *rooted*

and

and grounded in Chriſt: Out of our hearts, as out of our treaſures, we ſhall *bring forth both new and old*, as out of good ground, good, and permanent fruit, ſome a *hundred fold*, ſome *ſixty*, ſome *thirtie fold*.

Which grace our heauenly Father giue vs, and grant that we receiue not his ſeed which hath beene ſowne this day, by the way ſide; nor that our fruits which wee bring forth, grow by the *way ſide*, and ſo *the fowles come and deuoure them vp*, but *in* the way, in *him* who ſaith, *I am the Way, and is the Truth, & is the Life*. To whom with the holy Ghoſt, three perſons, one true euerliuing God, &c.

FINIS.